

Inquisitio Anglicana:

Or, Some honest and well intended
QVÆRES, proposed to all, or any
 able man, in pursuit of further satisfacti-
 on; then the common sense of the pre-
 sent season doth communicate or afford.

By *BRETTANUS PHILAGATHUS*.

L Seeing that the late and successive Parliaments have
 justly so abominated all licentious, insolent, and bla-
 sphemous practises, that in case Officers of Justice
 shal connive at these things, through prophaneſs, interest,
 faction or partiality, themselves were obliged to take notice
 of it, and order in it, according to the nature of civill Go-
 vernment; which never tolerateth any opprobrious injury
 or offence, *Aristot. Pol. 2. cap. 6.* Why is not his Highness,
 the Lord Protector, in this double defalcance, tied by the
 renour of his power and trust, to take timely notice of all
 such ulcers, (the argument of evill or ignominious Govern-
 ment) and to provide antidotes, proper for all such plague
 sores in the Body Politike?

II. Seeing the Act of Oblivion by exception, excludeth all Delinquents, from being restored to any place of counsell, command, trust, or profession: How can any assert that it abolisheth the interest of the honest Party, or that it did intentionally exalt a malignant interest both in Law and Government, to the great abuse, and grand oppression, of the godly honest, in their lives, estates, and liberties?

III. When therefore vitious, peremptory, and imperious reprobates, presume to invade the rights and liberties of painfull, modest, and pious Patriots, how can honest men attribute the same to any other cause, but eyther to the insufferable insolence of vanquished enemies, or supine oscitancy of some in authority?

IV. Considering the extreame insolence of some notorious Delinquents, and grosse partiality of some great Men in place, who from a malignity of inclination, extend the favours and interest of that faction, to the prejudice of the most pious and honest people. Why is not the Protector, and the Army under his command, obliged in judgement and conscience, to break the hornes of their Power, according to their personall demerits?

V. Seeing the warre was justly prosecuted against the late King, when hee sought to advance his owne and posterities will and power against the publick interest of the Nation; How can any imagine, that time serving hypocrites, and such favourers of tyranny, as hanker in heart after the ejected Family, shall not shortly bee stript of all their undeserved

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served (if not usurped) advantages, whereby they held the
godly honest under the hatches to sooth their defects, and
yeld them all advantages of authority.

V I. Though it bee true, that such who have fought for
tyranny in one kind, will be apt to maintaine it in another ;
yet what man (if not himselfe a foole or an hypocrite) can
ever conceit that his Highnesse, who in behalfe of the peo-
ple, hardened himselfe against Regall tyranny, will ever
court such as contended for Regall tyranny against the peo-
ple, whom he cannot but understand to bee so inveterately
envious of his advancement, that no favour or preferment
can conciliate them to be cordiall unto him?

V II. Seeing that it is plainly and clearly asserted, that
in this establishment, such cautions and limitations are ob-
served, as make due and full provision for all our just rights
and liberties. Then though there bee a spirit of malignity
(binding unto mutuall observance, favour, and assistance)
which runneth through all the reyns of those Relative De-
pendencies which fooles and knaves hold upon the rich and
arrogant, so that every honest man hath overhard a task,
to maintaine his naturall or civill right, how true or
just soever his pretences bee. Yet can any for all that fully
assert, viz. that God (though he doe not in grosse) yet in-
tended by retayle, that Satan (in competition of the wise,
plaine, and honest) should share amongst his vassalls (fools,
knaves, and hypocrites) all the commodities of a worldly
well being?

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VIII. Seeing the present establishment promiseth that none should abuse his liberty, to the prejudice or injury of others. Who can thinke otherwise but that his Highnesse and those in power, must needs abhor that men so barbarous in inhumanity, extravagant in disorder, so spitefull in malignity (as some have been of late) should continue in the exercise of their prophane humours, to the contempt of all godlines, order, civility, gentleness, as they hate to incur that detestable imputation which was so truly charged upon *Tiberius*? and might be upon them by that unanswerable Argument of the Roman Oratour: *Quæ reliquæ res libertatis manet, si illis (scilicet Balatronibus) & quod libet licet, & quod licet possunt, & quod possunt, audent, & quod audent, faciunt, & quod faciunt, vobis molestum non est?*

IX. Seeing it is recorded by the best and ablest Historian, to the Romans honour, viz. that *nihil videtur præter injuriæ licentiam eripiebant*: Is it not to the ignominy of the honest Parry, or those in power, that they should leave unto conquered enemies (not only means of luxury, wherein they abound) but meanes and instruments of injurious tyranny, to such as watch all advantages and opportunities for the ruine and subversion of that interest which God hath owned in so many Alterations, by a course of divine justice, exceeding all Scottish capacity?

X. Seeing that the Protector, with all the well affected Souldiery, which in a good sense may well be sayd (trusted with the peoples armes and strength), are conceited by the ablest of our Adversaries (pretending unto truth and conscience)

science) as a rod of correction in the hand of the Lord. 10. Whether should not themselves thoroughly think so? and quite contrary to him of Assyria, meditate upon the main end of their many solemn Engagements, *viz.* the Vindication of common Right and Freedome, (together with the Purity of Religion) which cannot bee without the extirpation of all injustice and tyranny, which Law and Custome hath established, in Gospel so well as Legall dispensations?

XI. Seeing that the first subject of our great contest (which God hath decided in behalfe of the Parliament and people) was liberty, so in opposition unto tyranny, universally suppressing the same. Or, *Aequanimity* and pure Indifferency, *v. e.* impartiall sincerity, in scorne of malignity, truly so stiled, *i. e.* the endeavouring to advance will and power, against Law and right, and favour or interest, far above all merit reall or personall. 11. Whether shall not this very thing render those in power (in the case they neglect or decline the same) guilty of all the bloud and treasure, which the Common wealth hath freely spent for that freedome, which was really and originally due to it before?

XII. Seeing there is a formall difference, and reall contrariety (besides that of faction and interest) between ablest of the honest party, and the subtillest of the other side, as may appeare by those two excellent pieces (one called fundamentall Lawes 1643. the other a Court Camisado, published 1647.) notwithstanding the conformable proceedings of opposite parties in some actions of injustice, (as each of them averreth *alternatim*) make their pretended difference of opinion very doubtfull. 12. Why should not

the tearm of disaffected, or the like &c. (maugre the mistake of pettifoggish Mammonists, and time serving stage-players) be still continued; and firmly insisted upon, in reference to that invincible reason, which entituled us to the stile of a Just Warre, and ieth us to prosecute the true ends of the same?

XIII. In case this be slighted as something frivolous, or favouring of faction, 13. Whether must we not with a selfe gainesaying sottishnesse, split our selves upon that shamefull example of the Romane Senate, (which followed upon the Civill wars with *Lucius Silla*) by punishing private men for beleeving us, when we were other then now we are?

XIV. Upon probable supposall, that his Highnesse and all those who from a free rationality, close with this Government, are of sound principles, honest ends, and sincere intention. 14. Whether are they not all, and every of them, *ipso facto*, obliged, *pro posse suo*, by an universall search, first to anatomize, and then to abandon all such base hypocrites, as hold with the hounds and runne with the hare, in very many places of trust and authority, to the inexplicable dammage of best devoted Patriots, and infinite prejudice of good people?

XV. Upon the same fore recited supposalls, 15. Whether are not all those in power whom God hath honoured with successe in the managery, to the admiration of their enemies, bound in conscience (more then by the expresse letter of the Scottish Covenant) under the dreadfull expectation of Gods heavy displeasure, not to comply with, or
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connive at those whom God seemeth to set out or destine
for some sharpe reproofe or exemplary punishment? 1. *Kin.*
29. *Jer.* 12. *Hab.* 1. *Job.* 21. 18.

XVI. The question is not, as severall Opinionists doe
suggest, whether we have fought our selves round, till wee
rest upon the old bottome? But 16. Whether wee have
not put new wine into old vessels, (by retayning such tim-
ber, hay, and stubble, in Ecclesiasticalls, and continuing such
prodigious barbarisme, in some things civill, as scrueeth us
to the accustomed fold, and bendeth to the old Biasse of
malignity) threatening a rupture to the Republike, or some
heavy breach in the body Politike?

XVII. Whether this be not that very thing which fo-
stereth the confidence, and fomenteth the hope of such o-
piniative adversaries, as prophecy our ruine, and their own
recovery, from sower old Statutes, fancying to that purpose
a forced sence upon the text of *Isaiah* 64. 29. 18. which
the Author, me thinketh, doth wilfully misapply with an
impious presumption, if it spring not from prophane igno-
rance, or unheedinesse?

XVIII. In case of any defect in heart or brain, which
from the beginning of the great contest, hath much defa-
ced the sayrest cause that ever was fought for in Europe,
18. Whether the neglect of such named or designed Au-
thors, viz. 1643. and 1647. alwayes supposing their inte-
grity answering their sufficiency, bee not an apodelicall
argument of a grand error, in a point of the best and no-
blest Policy? viz. that sleighting such as tend only to serve
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and deserve well, we yeeld too easie an eare to selfe-ended
seekers, who, though of some ability in braine, yet labour
of such hollowness in the heart, that wee can look for no
healing from their hands?

XIX. Seeing it is the part of every good man and Citi-
zen to be content with the honest fruits of liberty, upon
supposall of a free participation in those; 19. Whether is
it not an inseparable property of popular humorists, or per-
nicious factionists, to aspire unto degrees principall, or to
envy that false conceited interest of his Highnesse OLI-
VER, whose imaginary advantages, were he privily found-
ed to that sence, may perchance make him seriously to
second that notorious saying of *Seleucus*, viz. that hee who
should foreknow the weight of a Scepter, should he find it
lying on the ground, would not deign to take it up?

XX. Considering those sagacious aspirers to perfection
of policy, in the subjection of highest persons unto Justice,
see not as yet how to effect the same, and withall to secure
order and government from subversion. 20. Why should
not all such with the rest of rationable men of the Parlia-
ments-party, be fully satisfied in this, that what Justice can-
not for the present well worke upon their heads, it shall ea-
sily effect upon their posterity and reputation, things pre-
ferred by them, it may be, above their lives?

21. Seeing that of *Aristotle* hath beene alwaies acknow-
ledged, *Polit. 4. viz.* That the truly vertuous who best
may, least mind to bee seditious, or by sleeke navations to
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destroy &c. 21. Whether doeth not the clandestine conveyance of such as carve out *mementoes* for the common souldiery, evince them to be rather cunning bourefeus, then courageous Patriots, if it doe not convince them of selfe particular ends, and cowardise?

XXII. Seeing that such as these are far to seek for any good forme of Polity, as may appeare by certaine Quarries proposed to the Agitators, at the desire of some in the Army, more then seven yeers since. 22. Whether will it argue them guilty of art and private ends, or jealous onely of some erroneous rashnesse, in proposing all at once, so many weighty generall heads, never considering the manifold particulars, which did then apparently impeach all hopes of prosecuting, besides the supposed interest of the Protector?

XXIII. Seeing that, according to some one of the Modern Sages, pursuing the sense of *Plutarch*, there are so many degrees of spirits, or at least as innumerable, as there bee steps between heaven and earth. 23. Whether can John Spittlehouse, or his fellow Opinionists, (suppose wee yeeld all up, and stand at their disposall) secure us from that inconvenience so odious to God and Nature, and injurious to society, as the Athenian Orator asserteth? *Δυστόμος δὲ καὶ ἀσύνετος ὁ ἀνὴρ ὁ ὅστις ἀποκρίνεται τοῖς ἐρωτήσεσιν ὅτι οὐκ οἶσιν.*

XXIV. Seeing *Aristotle* doth assert, that a man may be a good Citizen, and yet no good man: in it he is right. *ἄριστος πολίτης καὶ κακὸς ἄνθρωπος ὁ ἀριστοκράτης. Πολιτ. 3.*

24. Whether can any but the ignorant, and unadvised, affect

fest these usurped priviledges (to sway and appoint) under any spirituall pretence, when they have no eminency of politicall vertue, or morall ability?

XXV. Seeing the law of Jehovah, which was the law of Moses, is abolished to all beleevers, and that the law of Christ so far exceeding in goodness and perfection, cannot be forced upon any which doeth not freely submit unto it. 25. Whether is it within the capacity of these Opinionists to bring forth what their braine labourerh on, and not to impinge upon one of these horrid reproaches which *Julian* (called Apostate) casteth on *Paul* and Christianity?

26. Seeing its far more easie to follow, then to guide, by reason of the imbecility of mans judgement, and difficulty of choice in new and doubtfull things, and that in all likelihood, such as these, so ignorant in Scriptures and of politicall discourses, are little able to rule and establish. 26. Whether ought not they (as wee with others of like abilities) to rest in a submissive inquiry, rather then seek to sway and govern, when the weakness of our reasons and infinite variation of opinions, may induce us, per chance, to forge such duties as may force us to a mutuall endeavour of each others mischief or destruction?

27. Let us only suppose, I say, his Highnesse in heart and spirit truly parallell to *Pististratus* (*qui quasi non patriæ, sed sibi vicisset tyrannidem per dolum occupat*) as divers from envy or jealousie have imagined; yet whether were it or no, a brain-sick fury to disturb and hazard the whole estate, by casting our selves into such examples, whereof we have felt or punished

nished the horreur and mischief?

28. Seeing that all innovators (till this present establishment) have been so ignorant of what they would bring in, that the motion of our state seemed like that of a drunkard, staggering, reeling, and giddibraind. 28. Whether ought not all honest and intelligent men (left in stead of purging they deface) to conclude, according to the opinion of *Plato* and *Favonius*, that no such sayling of ends engaged for, nor yet any other malady can deserve to bee combated with so mortall a drugge, no not the usurpation of the tyannicall possession of a common wea'th?

29. Seeing that taunts and reproaches are bitterly cast upon the profession of honesty, by the sharpe invectives of each other side, mutually traducing their Antagonists, as guilty of hypocrisie and hollow intention. 29. Whether is it possible to meet with some one like *Menenius Agrippa*, of such impartiall abilities, as to reconcile or comprimize these passionate contestations of the honest parties, and so by the assistance of God to settle our dearly redeemed freedom of conscience, person, and estate, against all attempts of tyranny, much more perfectly then ever could that abortive agreement of the people?

30. If none must partake of these things; but only those active spirits whom God hath honoured with successe in all their contests with the late King for Religion and liberty, together with some neutralls and time-serving hypocrites, 30. Whether can we possibly (by popular contagion, and the course of so many alterations) ever escape the condition

of Holland, as some of their owne have openly confessed it, or not become dangerously engaged to the fate of the Dragon in the Fable?

31. Though many may perchance magnifie themselves for their demeanour in these times, or boast that for the worlds service, they have imployed a sincere vertue, in a season of such infection, yet seeing that it is to be conjectured, their owne consciences did and will accuse them of some things acted contrary to the same 31. Whether is it not the best mark of every true honest man freely to acknowledge both his own and others faults or frailties, and upon acknowledgement or conviction how things ought to be, not only to hinder the inclination to evill, but also to his utmost power, to endeavour the promotion of that which is right, maugre the combined malignity of the world, working to the contrary?

FINIS.

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